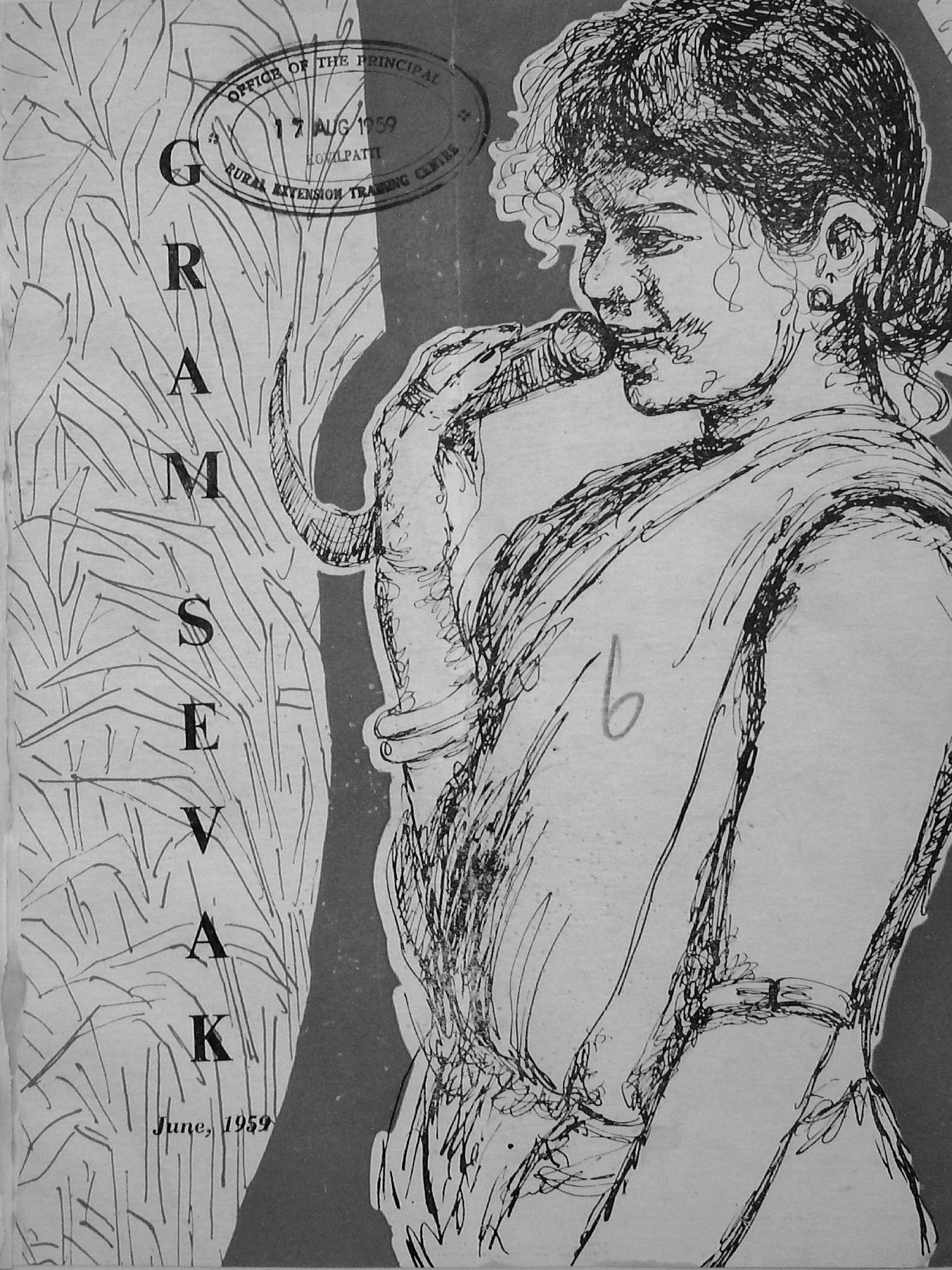
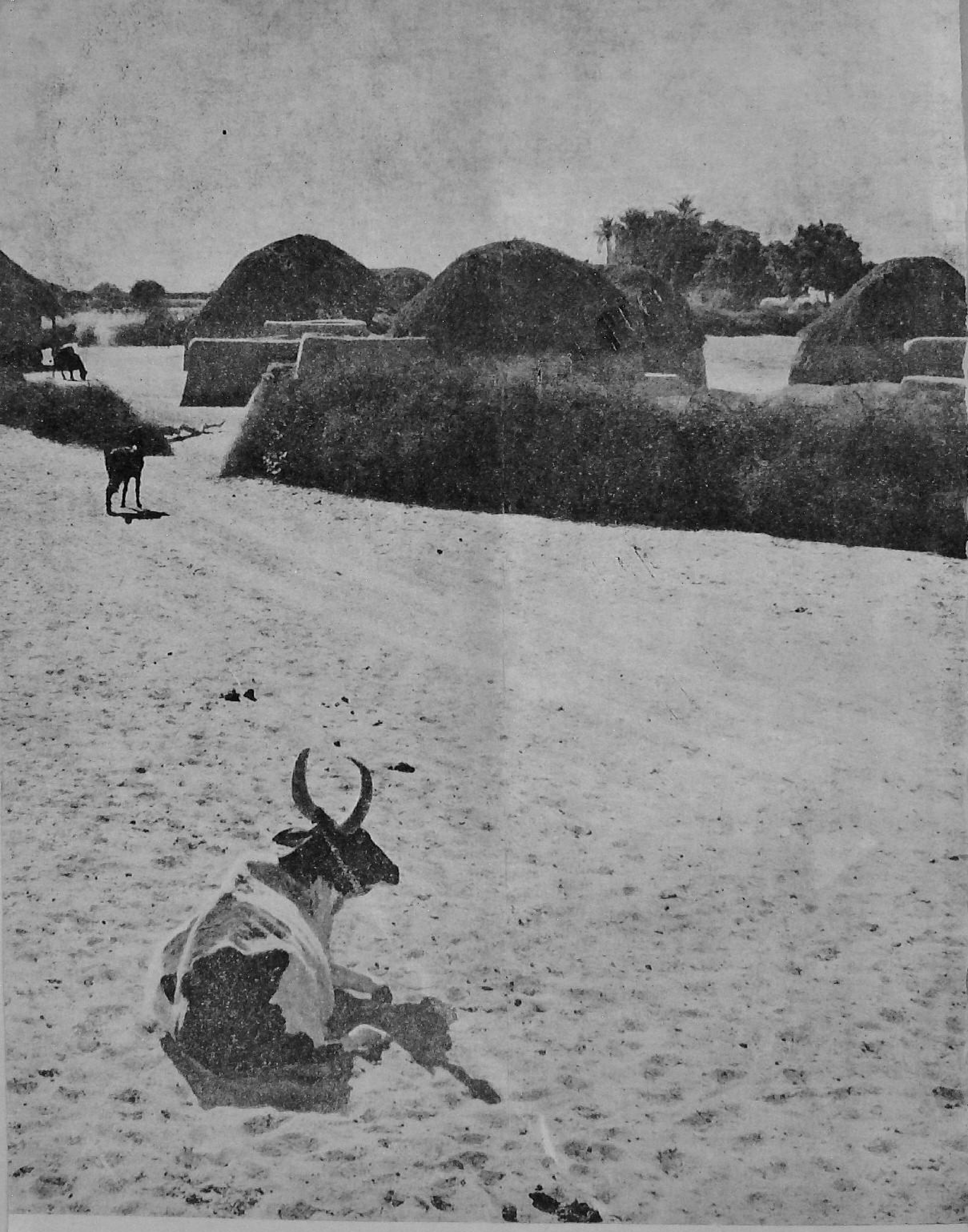
GRAMSEVAK



June, 1959

OFFICE OF THE PRINCIPAL
17 AUG 1959
KOVILPATTI
RURAL EXTENSION TRAINING CENTRE



GRAM SEVAK

Jyaistha-Asadha 1881

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Some Basic Facts and Some Basic Questions

The Community Development Programme is undergoing a great change owing to the new role assigned to the Panchayats and Panchayat Samitis. The issues raised in the following basic facts contributed by a farmer's son may form the subject-matter for group discussions at the Block Office.—Ed.

THE FACTS WE must face are :

*A totalitarian regime can get things *it* desires much faster than a democracy, at least to start with.

*A totalitarian regime cannot continue for very long to be responsive to the pulse of the people. Its desire soon begins to diverge from that of the masses.

*Democracy means the will of the people.

*People without understanding based on education, cannot have a will of their own.

*The so-called will of the people when they are ignorant, is one which has been conditioned by the rulers or been purchased by them.

*Democracy is unreal directly to the extent the will of the people is removed from the decisions on actions meant for them.

*Development in an underdeveloped economy is strictly proportional to the savings that people will make in money or labour.

*The saving has either to be enforced or inspired.

*The difference between democracy and totalitarianism lies in the manner in which this saving is effected.

*If saving is to be effected in a democracy, people must share in the thinking and decisions that call for the saving.

*Government organisation in a democracy cannot be a substitute for this thinking.

*It can be in a totalitarian economy or in one growing in that direction.

*Development demands efficiency at work and initiative in planning and implementation.

*Efficiency at work depends on training for the job. Initiative depends on the inner urge. Inspiration provides the motive force.

*Efficiency as also initiative are conditioned by factors common to officials and non-officials alike.

*Officials and non-officials in India today come from one stock and share basically the virtues and vices in common. The distinction is circumstantial and not qualitative.

*We are a country, yet divided by many loyalties. The centripetal force for unity is yet feeble as compared to the

THE EVIL EYE

VILLAGE WOMEN DO NOT MIND THEIR BABIES BEING MEDICALLY EXAMINED

THEY TOLERATE THEIR CHILDREN BEING VACCINATED

AND WOULD EVEN COME FORWARD FOR B C. G INOCULATION

BUT THEY WILL OBJECT TO THEIR BABIES BEING WEIGHED - WHERE IS THE PROTECTION AGAINST EVIL EYES?

centrifugal pulls to which we readily respond.

*Freedom cannot be, unless there is freedom from hunger, disease and ignorance.

*Independence has been won, freedom is still to be.

*False prophets are at large in substantially unlimited number who claim, freedom has been won already, or that there are short cuts to it.

*There is short cut but to the pit, the road to the height being always long and winding.

With this background let us now put to ourselves some questions about our programme.

*Democracy being still in its infancy, could we expect coordination of erstwhile feudal departments even at the State headquarters ?

*Can coordination be a non-fluctuating pattern even at a political level with the strains and stresses inherent in the processes of democracy ?

*If coordination is difficult even at the State headquarters, were we right in assuming that, by some administrative jugglery, we could achieve it at the Districts, Blocks and Villages ?

*Can a B.D.O. as the administrative head at the block level be a substitute for all the technical representatives ?

*Is it possible for the best of B.D.Os. to function as the leader unless others above him treat him the same way as he is expected to treat others around and below him ?

*How do we get those above the B.D.Os. influenced to act the extension way ? Have we gone far and deep enough in this effort ?

*In the prevailing circumstances is it sensible to expect the B.D.O. to be the captain of a team in the absence of democracy functioning at his level ?

*Can even 10 times the number of Gram Sevaks we now have in the blocks, cope with the fast expanding requirements of the people ?

*When we seek people's co-operation, does it occur to us as to why the people should at all cooperate ?

*If the Government programme is to be converted into a people's programme, the responsibility for the programme must vest in them. Is it enough only to give powers to the Panchayats and the B.D.Os. ? Can they exercise the powers without the necessary training and the understanding in the philosophy and objectives of the programme ?

*Have we been honest in our desire to impart this training and the understanding ? Have we even planned the effort needed ?

*Has it occurred to us that even training for an understanding in democracy has to be a function primarily of the really effective ? Have we *realised* that people cannot do it unless they are organised for this purpose through institutions of their own ?

*Have we understood what institutions mean, and made the effort to build and sustain them accordingly ? Or have we treated them as mere rituals to be considered for the Quarterly Reports ?

*Have we realised that whether it is in the implementation of the programme or in matters of training, it will have to be a joint effort both of officials and non-officials, that cast iron compartments can be features only of iron wall countries or of ones which are travelling in that direction ?

*Do the officials feel the non-officials round them to be their brothers born of the same Mother ? And, pray, do the non-officials feel the same way about the officials ?

*If the answer to the above is in the negative, what serious efforts have we made so far to develop into a democracy based on the people, their servants, their representatives and their associates ?

*If "Community Development" is our objective, what should be the role of area development in it ? Should it be incidental, a means or an end to it ? Or should it be a condition precedent ?

—*from a Farmer's Son.*

Everything may wait, but agriculture cannot.

—JAWAHARLAL NEHRU

TRAINING FOR SELF-GOVERNMENT

AN EVENT of some importance to the Community Development programme in Rajasthan during the last month has been the orientation training programme launched by the State Government in pursuance of their decision regarding the implementation of democratic decentralisation.

With effect from October 2, 1959, the Rajasthan Government is to constitute Panchayat Samitis, which will replace the B.D.C.s, and Zila Parishads throughout the State.

The magnitude of the task in which Rajasthan is engaged is clear from the fact that, although at present there are only 122 Blocks functioning in Rajasthan, Panchayat Samitis are to be constituted in all these Blocks as well as the "shadow blocks", the two totalling 232.

It is also not without significance that the two 7-day training camps for trainers have been held at an imposing fortress at Naila, once the stronghold of a Jagirdar.

As the training of the members of Panchayat Samitis will have to be completed before October 2, Rajasthan Government thought that those responsible for organising this training should be given a short course of orientation to explain to them the approach that should be adopted in this training and its content, so that an absolute uniformity of approach in all the training institutions is ensured.

The two camps of trainers included, as participants, the Zonal Development Officers, Block Development Officers selected from all over the State, Officers of the Panchayat Department, Sub-Divisional Officers and District Social Education Organisers, Collectors, as also four Instructors from each institution which will undertake the programme of training members of Panchayat Samitis.

Associated with the training programme for trainees were also Officers of the Union Ministry of Community Development, Heads of Departments of the State Government, Headquarters Officers of Development Departments and the Principal and Administrative Officer of the Training Centre at Jodhpur.

NATURE OF CAMPS

The camps held at Naila, which have been of the seminar type, have helped the participants, officials as well as non-officials, to pose problems that might arise in the wake of implementation of the programme for democratic decentralisation on a State-wide scale. The training programme drawn up has, in a sense, been an assessment and a re-examination of the various aspects of the programme's implementation, as also a reorientation for the officials.

The ambitious programme of training was drawn up because of the realisation that it is the men behind the programme that matter and that Sarpanches of Panchayats, who would be the members of the Panchayat Samitis, on whom the responsibility is to be devolved, have to be trained.

Taking the average number of members of each Panchayat to be between 15 and 20, the number of members of Panchayat Samitis to be trained would be of the order of 5,000.

Services provided by the Panchayat Samiti concern almost every aspect of rural life, special attention being devoted to the execution of developmental programmes, particularly in fields, *e.g.* agriculture, animal husbandry, co-operation, industries and social services such as primary education, public health, sanitation, medical relief, supply of safe drinking water, relief of distress and welfare of backward classes. Progressively more and more activities, related to the Block sphere and at present undertaken by the various Departments, are to be handed over to them.

TRAINING INSTITUTIONS

The training for members of Panchayat Samitis is to be organised at 6 non-official and 4 official institutions. Following are the institutions selected for the purpose :—(*i*) Vidya Bhawan Rural Institute, Udaipur; (*ii*) Vidyapeeth, Udaipur; (*iii*) Gandhi Vidya Mandir, Sardarshaher (Bikaner Division); (*iv*) Gramothan Vidyapeeth, Sangaria (Bikaner Division); (*v*) Study Circle, Jaipur; (*vi*) Bharat Sewak Samaj, Jaipur;

(*Continued on page* 24)

LETTERS

Entrance Fee

Sir,

I wonder what useful purpose is being served by fixing an entrance fee for Prize Competitions among Village Level Workers and villages. The idea behind these competitions, I believe is to select the best V.L.W. and the best village in the country. But fixing of the entrance fee limits the competition to a few instead of all the V.L.Ws. working in the countryside. It serves as a deterrent rather than an incentive to the persons concerned. In order that the competitions may be free and fair, I feel that there should be no entrance fee, and it should be taken for granted that all the V.L.Ws. have entered for the same.

26-5-59 Yours etc.,
Madurai. *T. K. S. Aiyar.*

(*We understand that the Ministry of Community Development and Cooperation have now decided to abolish the entrance fee for the prize competitions among Village Level Workers and Villages. This means that every Gram Sevak is automatically entitled to be considered for the prizes—Ed.*)

Village Deities

Sir,

I am a small landholder in U.P. and am intimately connected with the Community Development programme now in operation in the rural areas of the State. The programme is striving to do many good things for the village people, but there are certain things which have missed the mark completely. One such item is the Community Centres which we come across in block areas. They are opened once a while, when some V.I.Ps are on a visit to them. Temples and Chowpals still attract the villagers, whereas the Community Centre, despite its imposing building remains closed. I feel that something should be done to make them more popular to the people for whom they are meant and with whose labour they have been built. I wonder if it would not be a good idea to encourage the villagers to use a part of the Community Centres for locating the village deity. All said and done, our villagers are attracted more by God than by any temporary privilege of modern education and recreation.

1-6-59 Yours etc.,
Gorakhpur. *Shambunath Sharma.*

Kakis

Sir,

The problem of leisure is a problem of civilization. But in this country it is essentially a rural problem. In our villages leisure hours are mostly spent in gossiping, sleeping and idling. No wonder therefore that the Community Centres in the Blocks have been severely left alone by the community. Individuals do not act as a community simply because there is a Community Development programme. In Rajasthan, the State Government have done well in encouraging Gram Kakis who make an individual approach to 20—25 households in a village. In essence, the problem of leisure is being tackled by the Gram Kakis by introducing into these households better ideas of house keeping, cooking, home decoration etc.

20-5-59 Yours etc.,
Udaipur. *T. K. Bohra.*

Dangerous Hospitality

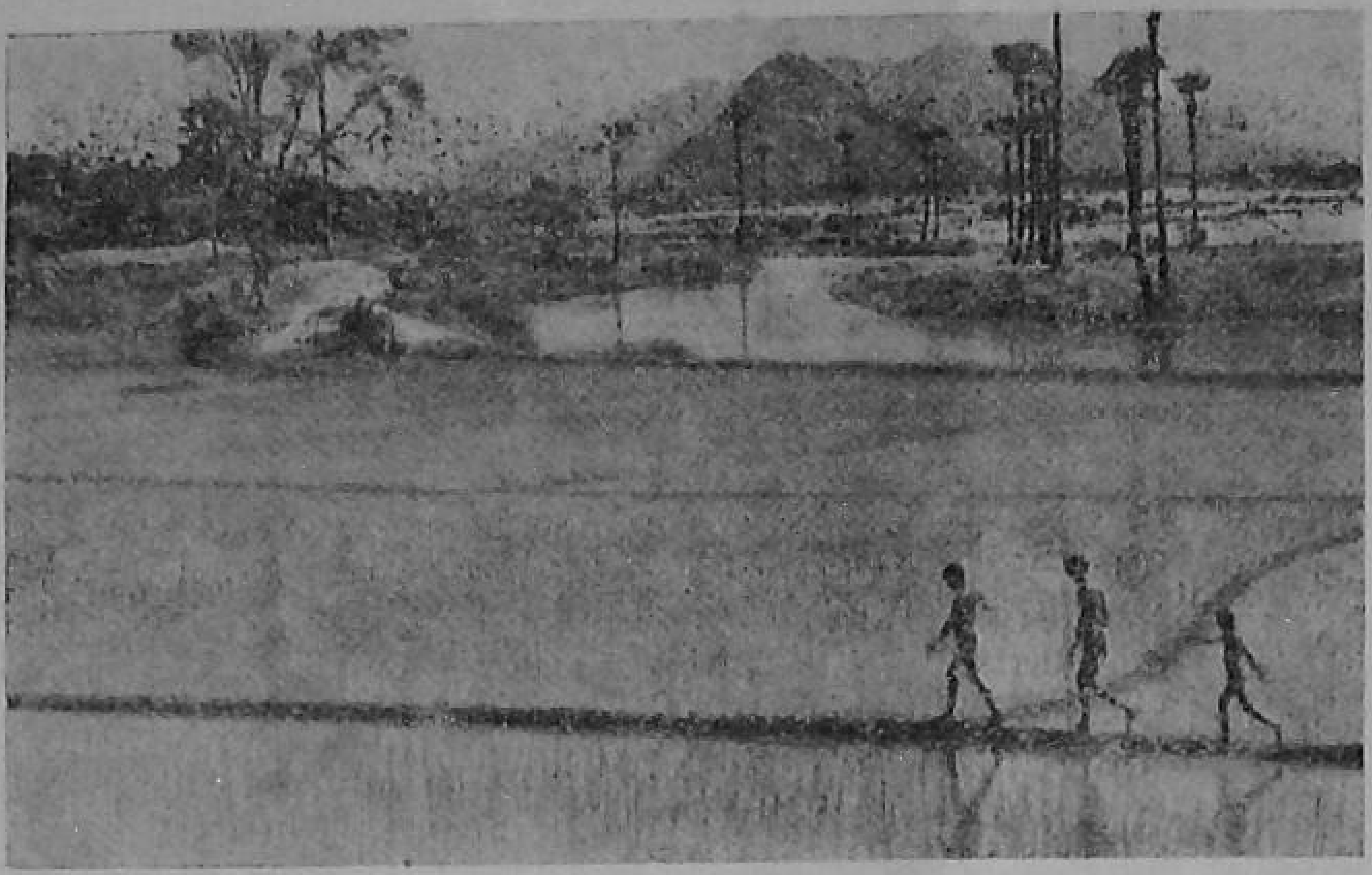
Sir,

Reference the letter from a field worker of Punjab with the above title in your *December* issue, I would like to point out that the present position of supplying cookers to the Gram Sevaks was fully considered and brought into force by one of the Wardens in the Gram Sevaks' Training Centre, Mandya, last year. During the Training period the cost of living of Gram Sevaks during their village-stay was studied by the teaching staff. The trainees and the staff decided that supply of cooker, Mosquito Curtain, Khadi uniform and Gram Sevak's Guide to the Gram Sevaks (Trainees) was necessary. It was also realised that these things were very useful even after completion of training. All these were supplied to the Gram Sevaks during their training period and the cost of the same was recovered from their stipend. This is a measure which can be adopted by other training centres also. This will make the Gram Sevaks helpful to attend to the official work efficiently.

I am of opinion that the supply of furniture is also essential as the work of the Gram Sevak is both ministerial and executive. As he has to deal with some important records, he badly needs a wooden box.

5-5-59
Mandya Block,
Mysore State.

Yours etc.,
M. K. Aswathanarayana Rao,
Gram Sevak.



Not all sown land in India has enough rainfall to sustain farming. Irrigation is the only answer. The gross irrigated area in India is estimated at 52 million acres

Chinese Method of Paddy Cultivation

The Indian delegation, which visited China in 1956, made a study on the improved technique of raising paddy crop in China and recommended the desirability of conducting similar experiments in Indian fields. The State Governments were urged to work out the details of the method, which would suit tracts of various types. The Chinese method, as adopted for the purpose of conducting experiments, consists of the following processes :

RAISING OF NURSERY

(*i*) For two days before sowing in the nursery the seed is to be exposed to sunshine.

(*ii*) The seed is to be steeped in 4.8 per cent solution of sodium carbonate for two days before sowing.

(*iii*) In order to do away with the immature, the seeds are to be soaked in 20 per cent salt solution.

(*iv*) After the rejection of the immature seeds a seed rate of 669 lbs. per acre is to be used. The variety of paddy to be used should be of 150 to 160 days maturation period and should have, as far as possible, stiff straw, so that it can stand heavy manuring.

(*v*) For germination the seeds are to be kept in a wet gunny bag so that the embryos attain a length of 2.3 m.m. before the seeds are sown in the soil.

(*vi*) Nursery beds are to be manured with farm yard manure at the rate of 1,340 lbs. per acre.

PREPARATION OF LAND

(*i*) The soil is to be dug to a depth of three feet. In laterite and black soils, where such depth may not be available, the digging is to be done to the maximum depth possible. The soil should be dug in six inch layers and the soil of each layer heaped seperately.

(*ii*) Each of the soil layers is to be mixed with well-rotten farm yard manure in such quantities as will make the total quantity of manure equal to 20 tons per acre. The digging and manuring operations are to be completed at least two months in advance of the transplanting season. After mixing the manure each layer is to be put back in the same order and soil compressed with feet as much as possible.

(*iii*) After replacing the soil layers, the field should be flooded with water so that the top soil and the sub-soil get completely saturated and water may remain on the surface to a depth of about three to four inches. This irrigation is meant to be given to compact the soil to the maximum extent possible. The field should have strong bunds all round, so that no water may spill over.

(*iv*) At the time of transplanting puddling of top soil is to be done according to normal practice.

TRANSPLANTING OF SEED

(*i*) Fifty lbs. of ammonium sulphate per acre of nursery should be applied four days before pulling out the seedling.

(*ii*) The seedlings, after being pulled out from the nursery beds, are to be dipped in 0.5 per cent ammonium sulphate solution before they are transplanted.

(*iii*) At the time of transplanting the age of the seedlings should be 25 days.

(*iv*) Care should be taken that the roots of the seedlings are least injured while they are pulled out from the nursery.

(*v*) The seedlings are to be transplanted in squares with a spacing of 6 in × 6 in. Two

healthy seedlings are to be planted per hole.

FERTILIZATION OF THE CROP

Besides the initial dose of 20 tons of farm yard manure applied to different soil layers, 100 lbs. of nitrogen are to be applied per acre as top dressing in three doses.

IRRIGATION

The water of the transplanted fields will have to be changed every day.

INTERCULTURE

At least two hoeings are to be given during the early stages of growth in order to suppress the growth of weed.

PRUNING

If the early growth of the crop is bumper and there is danger of lodging, topping of seedlings should be done by pruning top two to three inches of the growth.

PROPPING

Propping of the crop with bamboo sticks and ropes should be done in alternate rows so as to prevent lodging.

The names of the centres in different States where the experiments are to be made are given below :

Name of the State	*Centre*
Andhra Pradesh	1. Samalkota
	2. Buchireddipalem
	3. Himayatsagar
	4. Rudrur
Assam	1. Titabar
	2. Karimganj
Bihar	1. Sabur
	2. Patna
	3. Kanke
Bombay	1. Karjat
	2. Igatpuri
Jammu & Kashmir	Kundwani Farm
Kerala	1. Pattambi
	2. Kayangulam
Madhya Pradesh	1. Raipur
	2. Warasoni
	3. Rewa
Madras	1. Ambasamudram
	2. Coimbatore
	3. Authurai
	4. Tirukuppam
Mysore	1. Nagenhalli
	2. Mangalore
Orissa	1. C. R. R. I., Cuttack
	2. Jeypore
	3. Sambalpur
Punjab	1. Karnal
	2. Nasirpur
Uttar Pradesh	1. Nagina
	2. Gorakhpur
West Bengal	Chinsurah

Trench Manure

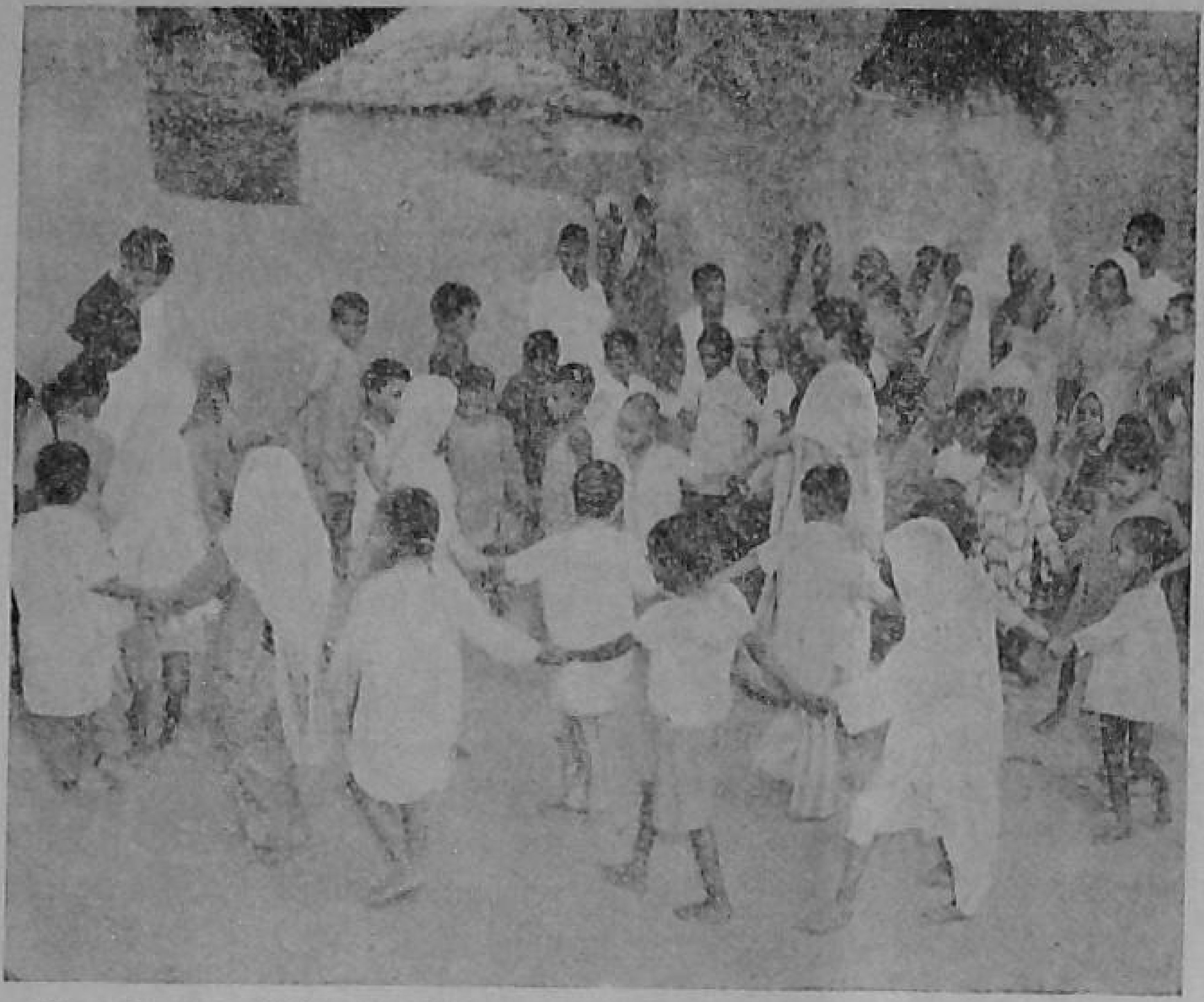
Shamsuddin

A BASIC INSTITUTE at Dengargaon, a small village, 16 miles from Rajnandgaon in Durg District, once used to spend hundreds of rupees annually for purchase of manures. But, since the arrival of the new Superintendent, the situation has changed. He has set an example to others by saving hundreds of rupees which were spent on the purchase of manure. In the beginning, when he took over the charge and put forward his scheme of trench-latrine, people laughed at him. Nobody believed that one day he would be successful.

He got trench-latrines constructed for his students by themselves at various places of the big farm attached to his Institution. In order to keep the latrines clean, everyday students used to put dry soil into the trenches. He had made special provision for dry soil in the monsoon season so that the system may be properly followed. The dry soil was collected by the students themselves.

When the trenches were full with soil, they were closed and new ones constructed at other places. In this way once in every six months, he used to get excellent night-soil manure from each trench and the process continued as the new trenches were also constructed.

The above description may lead one to suspect that he might have spent huge sums in getting the trenches constructed but, he did not spend a single pie on the same.



Five miles from Mehrauli and 17 miles from Delhi, Fathepura Asoula village has a mixed population of Gujars and Harijans. Here the Gujars and Harijans boys and girls play together at the village Choupal under the guidance of a social welfare worker.

A WORD ABOUT OUR GRAM SEVIKAS

Mrs. Rajammal P. Devadas

RECENTLY, I attended several State Seminars of Gram Sevikas. In those Seminars, the Gram Sevikas brought to our attention their numerous problems—small and big. Through a Questionnaire I issued to them, I found that most of their problems, although trifling in nature, pertain to their initial introduction to the villagers, and determine to a large extent their success or failure in the future. Except in the case of a few, all the Gram Sevikas were sent to the villages to which they had been posted, without anyone accompanying them to introduce them to the villagers. This is a serious mistake in a society like ours, which is not yet used to women coming out to work in the field. Therefore, when a Gram Sevika goes alone into the village as a new comer, the villagers are led to think that she must be an orphan or an unwanted person in her family. Such attitudes make her job very difficult. Therefore, we should never send the Gram Sevika alone when she first joins her post. We should entrust her to an important member of the Block staff and introduced her to the village families, so that she is accepted and respected by the village.

The first few months after the posting are the most crucial period in the Gram Sevika's work. Her suitability and adjustability will be tried then. During these days, the B.D.Os. must show that they have faith in them and should guide them.

The problems of Gram Sevikas and Women's Programme should be discussed in Block Staff meetings regularly. The B.D.Os. should make every effort to maintain a cordial atmosphere and create sound human relationships between the different workers—Extension Officers, Social Education Organisers, Gram Sevaks and Gram Sevikas. They should keep the Gram Sevikas informed of the budget provisions and help them chalk out a minimum programme for women.

Another problem of the Gram Sevikas in the field is lack of accommodation. While the State Governments are making efforts to provide quarter for all the Gram Sevikas and Gram Sevaks by the end of the Third Five Year Plan, it is necesasry for the present that we find suitable accommodation for the Gram Sevikas and post them only in such villages where accommodation is available.

Lack of guidance and supervision is another problem. The Gram Sevikas need constant support and advice of somebody immediately senior to her. The Women Social Education Organisers are expected to fulfil this need. However, up to this time, their training was not geared to the training of the Gram Sevikas. Fortunately their syllabus has been changed and the duration of training will now be 10½ months instead of 5½ months. The B.D.Os. will have to take an active part in guiding, both the lady SEOs and the Gram Sevikas.

RABINDRANATH TAGORE

SCION of a distinguished family of Bengal, Rabindranath Tagore was born on May 6, 1861. His real education came not from tutor or school but from the educative environments of his home life. His father, Maharshi Debendranath Tagore was an incessant traveller and took young Rabindranath with him on his wanderings. Thus he had a number of notable experiences in his boyhood; saw the lush fields, the drifting sails and the simple peasant folk of rural Bengal, the land of the holy Ganga, of luxuriant vegetation and greenness. This early contact with nature left indelible marks on his personality.

EARLY WRITINGS

Rabindranath was twelve years old when his father took him on a journey to Shantiniketan (a retreat built by his father for prayer and meditation), Amritsar, Dalhousie and the Himalayas. It was his father who taught Rabindranath to love solitude, to love nature, to meditate, and to respect the holy books of India. The years 1875—81 marked the beginning of Rabindranath's early writings, some of which appeared in print before he was fifteen. His first long poem, *The Poet's Story* was published in *Bharati*, a monthly magazine. Another book, *Banaphul* appeared about the same time. In another book of poems, *Bhanu Singh*, he reproduced the themes and melodies of the old Vaishnava poets with great success.

VISIT TO ENGLAND

On September 20, 1877, Rabindranath sailed for England in the company of his second brother. He was at school in Brighton for a while, then joined the University College, London. He was to study law there and qualify as a barrister-at-law. The profession did not, however, appeal to him and he returned to India a year later reaching Bombay on November 4, 1878. On his return to Bengal, he found further signs of a new and vigorous life there.

The years 1881—87 were of great intellectual ferment and literary experiment in the life of Rabindranath. He published a number of essays in the *Bharati*. Among other writings, *Letters of a Traveller to Europe, Reminiscences, Evening Songs, Morning Songs, Nature's Revenge, The Love of Rahu, Pictures and Songs, Balmiki Pratibha, Kal Mrigaya, Bauthakuranir Hat, Nalini*, and *Alochana* were remarkable for the beauty of their sonnets, themes and substance. In the meantime, Rabindranath, after a holiday in Karwar on the West Coast, returned to Calcutta and married Shrimati Mrinalini Devi in December 1883 and took charge of his father's estates in the countryside and lived there for a few years. He actively participated in the attempts to start a Bengali Literary Academy and contributed frequently to various periodicals, including *Balika*, a magazine for boys. These years also saw the ripening of a friendship with Bankimchandra Chatterjee, the famous Bengali novelist. In 1887, he withdrew to Ghazipur in the U.P. intending to devote himself to the single-minded worship of his muse. Here he wrote *Manasi*, the book with which his genius attained maturity.

LITERARY MATURITY

Between 1887—95 Rabindranath contributed a ceaseless stream of essays, short stories and poems to *Sadhana* and revealed himself as a dramatist of the first rank. He paid a second brief visit to England in 1890 and travelled also over the continent and studied German, and European music. On return from Europe, he chronicled his *Diary of a Journey to Europe*. It was a period of prolific activity which saw the birth of his great dramas —*The Baby's Return, Chitrangada, Sacrifice, King and Queen,* and *Malini*. *Chitra* and *Urbasi* were collections of his lyrics. In recognition of his great services to the Bengali literature, he was elected founder Vice-President of the Bangiya Sahitya Parishad in 1894.

POLITICAL PRE-OCCUPATION

In 1896, a religious strain crept into his art and his mind

turned towards India's glorious past. Political pre-occupations were beginning to weigh on him. Bengal, like the rest of India, was witnessing a national revival and Rabindranath found himself drawn more and more into these popular movements. He became a leader of the Indian renaissance. He lectured on the Upanishads and on the civilisation of Aryan India. He published five important books of verse : *Kalpana, Katha, Kahini, Kshanika* and *Kanika.* He also wrote a series of dramatic dialogues : *Sati, Narak Bas, Gandhari's Prayer* and *Karna and Kunti.* He became the editor of *Banga-Darshan* in 1901. Shantiniketan, his world-famous school at Bolepur, was also founded in the same year.

The next five years were as busy as they were full of grief. During 1902 and 1905 he suffered a number of bereavements in the passing away of his wife, his venerated father and two children. The suffering caused by these successive bereavements is reflected in his poems *Smaran* and *Kheya.* His famous novel *Gora* was also published during this period.

WORLD TOURS AND NOBEL PRIZE

After 1907, he wrote a series of symbolical dramas : *Autumn Festival, Raja* and the *Post Office* and the world-famous *Gitanjali.* He undertook his third foreign tour to England and the U.S.A. in 1912. The English translation of *Gitanjali* with an introduction by W.B. Yeats was first published in 1912. This brought him the Nobel Prize for Literature and a Doctorate by Calcutta University in 1913. In 1914 he was knighted. During these years, when his fame was spreading over the world, he wrote the *Gardner, The Crescent Moon, The Cycle of Spring, The Home and the World* and *Balaka.* In 1916, he delivered a series of lectures on 'Nationalism' in Japan and on 'Personality' in the U.S.A. He renounced his knighthood as a protest against the Jallianwala Bagh massacre in 1919.

In the decade between 1920 and 1930, he undertook no less than seven extensive lecture tours in Europe and America, and the East. He was everywhere welcomed with enthusiasm, and made countless friends and admirers. The school at Shantiniketan developed into an International Institution called *Visva-bharati,* which was inaugurated on December 22, 1921. It became the main centre of the poet's activities during the next two decades of his life. In 1930, he visited the Soviet Union and was favourably impressed by much that he saw there. His Hibbert Lectures on the *Religion of Man* were delivered in England in 1931. To mark Rabindranath's seventieth birthday, a memorial volume was presented to him with contributions from Einstein, Heinrich Mann, Bertrand Russel and many others.

Rabindranath's Bengali works are estimated to run into about 17,000 royal octavo pages. As a composer, he composed some 2,000 songs and put them to music. Rabindranath Tagore, India's great poet, after enhancing his country's culture in the world's estimation, passed away on August 7, 1941.

Rabindranath Tagore has been called 'the Mediator between East and West'. He was a poet of great charm, and a man of fine character, unselfish and sincere. "His work", says Sri Aurobindo, "is a constant music of the overpassing of borders". Keyserling described him as "the most universal, the most encompassing human being that I have met". Rabindranath Tagore remains immortal in the annals of Indian cultural history.

LEST WE FORGET

Those who have made the gain of money their highest end are unconsciously selling their life and soul to rich persons or to the combinations that represent money. Those who are enamoured of their political power and gloat over their extension of dominion over foreign races gradually surrender their own freedom and humanity to the organisations necessary for holding other peoples in slavery. In the so-called free countries the majority of the people are not free; they are driven by the minority to a goal which is not even known to them. This becomes possible only because people do not acknowledge moral and spiritual freedom as their object.—Rabindranath Tagore.

Organising games in a children's ward in a hospital

NURSING IN INDIA

NURSING IS the art of caring for the sick, and of preventing illness and promoting health. From the time of Phoebe (A.D. 60) it has been recognised as one of the acts of mercy by the Christian Church. In India also provision was made for the sick long before the Christian Era.

In the time of Asoka (272—232 B.C.) hospitals were developed under him where attendants possessing special qualifications to look after the patients worked under the direction of skilled physicians. The practice continued throughout the advanced era of Hindu medicine which lasted from 250 B.C. to 750 A.D. but after that there was a deterioration.

EARLY EFFORTS

Later, nothing substantial seems to have been done to encourage the profession of nursing till the 19th century when a school for the training of midwives was established at Madras in 1854. In 1871 the Government of Madras sanctioned a scheme for the training of 6 nurses in the Madras General Hospital.

The Hospital Nurses Institution of Calcutta was founded in 1859 and the mission hospitals were the first to start the training of Indian nurses. In 1885, the "Countess of Dufferein's Fund" was inaugurated to provide a means of supplying medical aid to the women of India. A training school for nurses and midwives financed by the Fund was opened at the Cama Hospital, Bombay.

INDIAN NURSING COUNCIL

The Indian Nursing Council was constituted in 1949 for establishing uniform standards of education and training for nurses, midwives, health visitors etc. The Council has laid down syllabi for a B.Sc. degree course in nursing and midwifery as well as for health visitors, auxiliary nurse-midwives and dais, and also for post-certificate courses in nursing. A College of Nursing is already working in Delhi since 1946, where facilities for a four-year course in nursing, post-certificate diploma in teaching and administration and courses for ward-sisters and midwife-tutors have been made available.

In 1946, there were only 7,000 nurses in India, each serving a population of 43,000, while according to the standard set by the Bhore Committee there should be one nurse for every 500 of the population and therefore no less than 7,40,000 nurses would be required for the entire country.

Adequate provision for the development of nursing was made in the first Five Year Plan through a centrally-aided scheme for training midwives and auxiliary nurse-midwives for employment in Community Development projects. The scheme continues in the second Five Year Plan and there are at present 6 approved training centres for midwives and 39 approved training centres for auxiliary nurse-midwives under it. A provision of Rs. 89 lakhs to be shared equally by the Central and State Governments had been made in the second Five Year Plan.

PROGRAMME PATTERN

THE WORKING of the Community Development Ministry is being reoriented to give it the role of promoting village institutions such as panchayats and co-operatives rather than of undertaking development activities, its main concern so far.

The change derives from the National Development Council's recommendation that the block should be the unit of development and the recommendation made by the Balwantray Mehta team that the people's institutions should be entrusted with the responsibility for planning and implementing development schemes.

The community development organization, it is proposed, will concern itself mainly with fostering the spirit of self-help and initiative, bringing about decentralization of power and propagating democratic functioning at the village, block and district levels. It will also encourage "socialization" so that all sectors of people will benefit from development schemes.

While the responsibility for "area development" will now rest with the Union Ministries and State Government departments concerned and popular village institutions, the Community Development Ministry will ensure that these institutions are provided with financial resources and technical personnel and are given administrative authority.

So far emphasis was on the physical achievements of the Ministry because of the weakness of people's institutions, community consciousness and co-operative movement. It is admitted that the initiative had remained largely with the official organization, though there was people's participation in increasing measure.

Since blocks will become units of development, funds will be available to them from the State Governments also apart from the community development provision of Rs. 12 lakhs for each block for the first five years and Rs. 7 lakhs for the next five years.

The proposal was outlined at a meeting of the MPs Informal Consultative Committee on Community Development by Shri S. K. Dey, Minister for Community Development. The members will communicate their views to the Ministry by post. A final decision will be taken after the meeting of the national conference of community development to be held in Mysore towards the end of July.

SPECIAL COMMITTEE

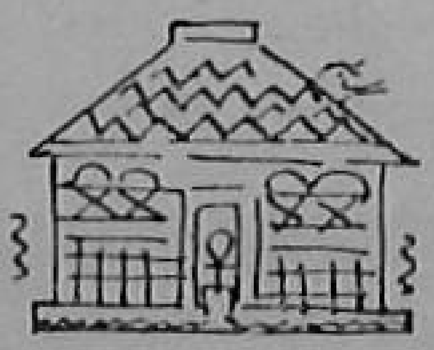
THE GOVERNMENT of India have constituted a committee to study the working of the special multipurpose tribal blocks started for intensive development of selected Scheduled Tribes areas. The committee will advise the Government on how to implement the programme more effectively and give it a proper tribal bias. The committee will submit its first report by August 21. Dr. Verrier Elwin, adviser for Tribal Affairs, NEFA, is the chairman of the committee.

TRIBAL BLOCKS

FORTY-THREE multi-purpose tribal blocks have been started by the Ministry of Community Development and Co-operation in collaboration with the Ministry of Home Affairs. These blocks have been allotted to Andhra Pradesh, Assam, Bihar, Bombay, Madhya Pradesh, Orissa, Rajasthan, Manipur and Tripura. An amount of Rs. 27 lakhs has been provided for the development of each Block for

a period of five years, Rs. 12 lakhs by the Ministry of Community Development and Co-operation and Rs. 15 lakhs by the Ministry of Home Affairs. While difficulties were experienced in getting the staff, specially doctors, nurses, overseers, engineers and women workers during the previous years, the staffing position improved considerably in all the Blocks during the last one year. Various developmental schemes have begun to function and efforts have been made to relate the forest economy with tribal economy by forming co-operatives of the tribals for the utilization of minor forest products.

The Home Ministry has constituted a sub-committee of tribal welfare consultants and officials of the Ministry of Community Development and Co-operation and Home Ministry to these blocks from time to time and to give necessary guidance to the field workers.



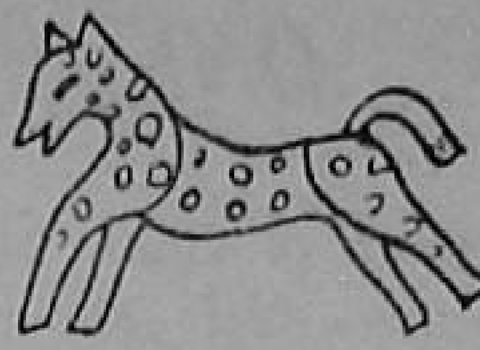
VILLAGE HOUSING

THE GOVERNMENT of India has decided to set up six regional research-cum-training centres to train personnel for the State rural housing cells and other engineering field staff employed in the community development blocks. The training is being given to promote the use of local building materials, improvement of construction techniques and planning and execution of projects. These centres will be established under the village housing projects scheme of the Ministry of Works, Housing and Supply.

The centres will be attached as separate wings to some of the existing engineering institutions in the country where most of the staff and equipment is available. They will be located at Birla Vishwakarama Mahavidyala, Vallabh Vidyanagar, Bombay, College of Engineering, Bangalore, Bengal Engineering College, Sibpur, University of Roorkee, Roorkee, Punjab Engineering College, Chandigarh, and Delhi Polytechnique, Delhi.

Training will be given in batches and the duration will be about three months.

It is estimated that Rs. 4.50 lakhs will be required for the establishment of these centres. The Ford Foundation has evinced keen interest in the scheme and has agreed to give a grant of $ 94,500. An advisory committee with the heads of the institutions as members and the Director, National Buildings Organisation, as member-secretary, has been formed to co-ordinate the activities of the centres.



SERVICE CO-OPERATIVES

THE PUNJAB Government is converting 450 out of the 16,000 credit societies into service co-operatives with immediate effect. These societies would supply agricultural implements, fertilizers and seeds to farmers in addition to daily necessaries like soap, oil, tea and sugar. The 16,000 societies will take over their new functions within three years—the preparatory stage for starting co-operative farming. On the marketing side, too, co-operatives would be brought into the picture right from the new crop, now coming in the market. All the 80 marketing co-operatives in the mandi towns will purchase wheat on behalf of the Government at specified prices. The fact that these societies have as their share-holders most of the village co-operatives, will, for the first time, associate the latter with marketing operations.

AS ON APRIL 1, 1959

I. *Stage I Blocks.*	
(*i*) Community Development Blocks	212
(*ii*) Special Multi-purpose Blocks	43
(*iii*) Stage I Blocks	1661½
TOTAL ..	1916½
II. Stage II Blocks	631½
GRAND TOTAL ..	2548

ONE MAN'S INITIATIVE

THE PEOPLE of Galti, 11 miles from Ajmer, feel ashamed of the name of their village which means "mistake" and have decided to change it because they say they are no longer making any mistake and know what is right.

They have not yet hit upon the right name. A suggestion is Devpura. Although the village has been in the development block for a few years, till recently it remained backward. Now it is one of the best in the Village Level Worker's circle of 12 villages. In February 1958, Ghasi, a shy man of few words, was selected to attend the Gram Sahayak Camp at the nearby village of Ganada. When he saw the people discussing the progress made by other villages in the same circle, he felt ashamed of his own, because its people had not improved the condition of the village. Nor had they taken to improved methods of agriculture.

While still at the Camp, he was fired with a new zeal. When he returned home he collected his neighbours and asked them a question.

"What would you do if your shirt or your turban is torn?" he said.

"Why, we will stitch it," they said.

"Our village presents a dirty sight," he said. "It is just like a torn shirt, which needs to be mended. Look at the dilapidated school building. Its 35 boys sit under the tree because they are afraid lest the building should collapse and they be buried. Look at our Baoli, where water is made dirty by the leaves and other things that fall into it. And then look at the village streets turned into open drain."

The people of Galti agreed with his diagnosis and promised to follow him if he could lead them. He was unanimously elected president of the village Vikas Mandal and continues to enjoy that popular office.

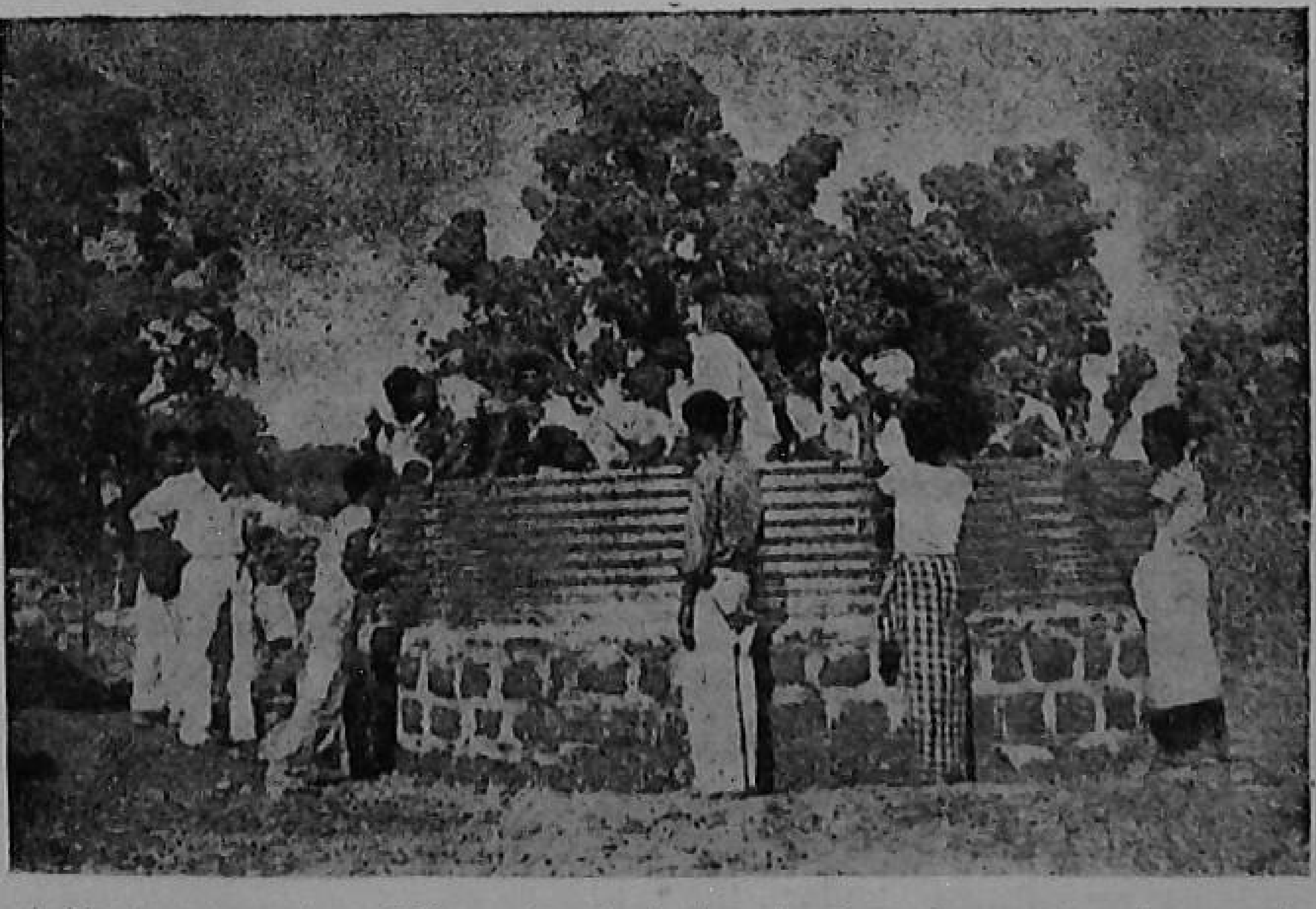
A list of 'must' items was prepared by the villagers with the advice of Ghasi Patel. And within a year and a half they have achieved the targets set.

NEW SCHOOL BUILDING

First on the list of 'must' items was the school which needed a new building. Land for the school was donated by the entire community out of the village common. Every one of the 160 families was asked to contribute its share, viz., Rs. 21, or Rs. 11 or Rs. 5.25, or its share in the shape of manual labour. All the ten camel-carts and eight camels of the village were given voluntarily to fetch stone slabs from Jodhpur and nearby places for the building of a school, which was to replace the old one for which a rent of Rs. 4 was being paid monthly. The block administration advanced Rs. 1,700 and the people put in Rs. 3,300 in addition to labour rendered freely. Ram Bilas, the local headmaster, was no less enthusiastic. He supervised the construction of the school building on a model provided by the Rajasthan Government. During the last year the number of children attending the school has gone up from 35 to 103. This includes 21 girls.

A Panchayatghar has been built at a cost of Rs. 2,800, the people contributing Rs. 1,800 with a Block contribution of Rs. 1,000. Gopal Maharaj, the village Brahmin, agreed to lend money without interest to meet

(*Continued on page* 20)



A bin to store about 750 *mds. of food-grain is under construction at the Sultanpur Farm near Bhopal.*

INDIA'S FOREST RESOURCES

A Teak forest, near Dehra Dun

INDIA'S FORESTS cover an area of 2.81 lakh square miles which is about 22.3% of the total area of the country. Of the four forest regions, Madhya Pradesh in the central region, Assam and Tripura in the Eastern region and Kerala and Mysore in the Southern region are the richest forest-possessing States. In Tripura nearly 60% of the total area is under forests while in Assam more than 44% is forest area.

Compared with countries like the U.S.S.R. and the U.S.A. with per capita forest area of 3.5 hectares and 1.8 hectares respectively, the per capita area under forests in India is very low, being only 0.2 hectares. Also India's per capita consumption of roundwood is only 0.60 cubic feet as compared with 63.5 cubic feet in the U.S.A. Not only is the forest area proportionately smaller in India but it is also unevenly distributed and the forest yield is substantially low.

Forests play a vital role in the maintenance of soil and soil fertility besides supplying raw materials for local use and industrial development. Forests also help in adopting better agronomical practices in the conservation of soil and regulating water regime.

With growing urbanisation and industrialisation in India the demand for timber and other forest products is rapidly increasing. It is estimated that the consumption of roundwood which stood at 22.5 crore cubic feet in 1955 will go up to 26.4 crore cubic feet in 1960 and 34.3 crore cubic feet in 1975. Similarly the consumption of firewood which was 226.3 crore cubic feet in 1955 will increase to 241.6 crore cubic feet in 1960 and 290.2 crore cubic feet in 1975.

To meet this growing demand the National Forest Policy Resolution of 1952 proposed that the area under forests be steadily increased to a minimum of 33.1/3% of the total land area.

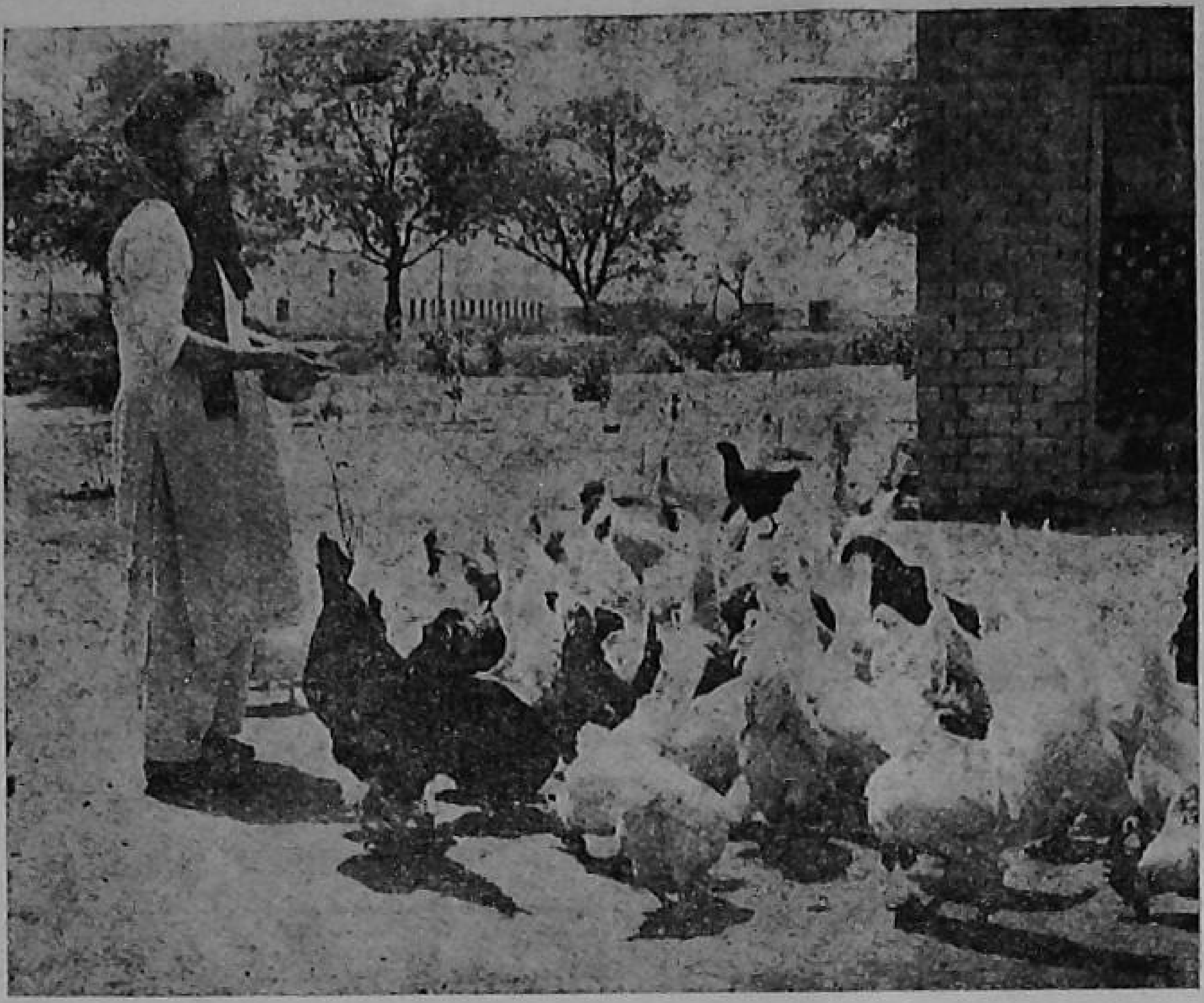
During the first two years of the Second Plan 1.33 lakh acres were brought under forest plantations and 55,000 acres of degraded forests were rehabilitated. Also, 4.38 lakh acres of forest area was surveyed and demarcated.

India's forests, rich in timber, roundwood, pulp, matchwood, firewood, and charcoal wood, 50 crore cubic feet of which valued at Rs. 21.67 crore was produced during 1954-55, also provide a variety of major forest products. There are over 3,000 known species of economic plants including medicinal plants, which supply essential oils, resins, fatty oils and fats, waxes, starches, gums, mucilages, tans, dyes, bamboos, canes, fibre, flosses and grasses and products like honey, lac, ivory and bees' wax besides materials for packing and wrapping.

Quite a number of these products feed modern industries earning lakhs of rupees annually; and some, like sandalwood, are even valuable items of international trade.

Extraction of Andaman timber is now being done on an increasing scale both for meeting home demand and export. During the first nine month of 1957, 21,281 tons of timber and 1,500 tons of match splints were supplied by the Islands.

It is recognized that urgent steps must be taken to achieve the objective of 33.1/3% forests spread over the country, plant for firewood supply on a large-scale to relieve pressure on cow-dung consumption and meet the acute shortage of timber. These goals are sought to be achieved by implementing programmes, such as Farm Forests and extension forestry, economic plantations and their profitable exploitation, forest consolidation, forest resources survey, rehabilitation of degraded forests, grazing and pasture improvement, development of minor forests' produce, better timber operations and forest utilization, development of forest communications, research and training of staff.



Poultry Farm at Badarpur (Mehrauli)

Vegetarian Eggs and Composite Idlis

ONE OF THE perils of the long and oppressive summer season in India is the damage it does to perishable foodstuffs like fruits, vegetables and eggs, resulting in a loss amounting to crores of rupees to the country.

A great deal of thought, therefore, has been given by scientists to devising suitable techniques for the preservation of food stuff. Quite a few of these devices, employing cold storage and other techniques, are today widely in use both in industry and homes. In fact, during the last few years, India has built up a considerably large cold-storage and food preservation industry.

News of further advance in this field comes from the Indian Veterinary Institute at Izatnagar, where the Institute's Poultry Research Division has developed a cheap and effective method of preventing eggs from turning bad in summer.

The method bears the difficult-sounding name of 'thermo-stabilisation' but, in actual practice, is quite simple. All that it involves is a 30-minute immersion of eggs in water, the temperature of which is maintained at 54.5 centigrade.

Eggs intended for thermo-stabilisation should not be very stale nor too fresh; only those of good quality should be used. These are first placed in a wire-basket which can hold about 200 to 250 eggs of the standard size. The basket is then lowered into a bucket containing water at a temperature of 54.5 centigrade. The eggs are kept for 30 minutes in water, which is maintained at the required temperature by continuous flow of hot water from a tank placed at a raised level. Then, they are taken out and cooled immediately by placing the basket in running water or in a bucket, with water changed three to four times, till they reach the room temperature.

Eggs treated in this way have been found to remain edible for 10 days even in the hot summer months of Northern India. The principle behind this treatment is very simple. Eggs get bad in summer because of embryo development. Immersion in hot water destroys the embryo, thus rendering the eggs imperishable and 'vegetarian', destroying at the same time the stigma that attaches to eggs as non-vegetarian food.

The obvious advantage of this method is its utter simplicity and inexpensiveness, when compared with costlier methods like cold-storage. This makes it easily applicable in Indian villages, where individual owners of small poultry farms generally supply the bulk of India's egg production.

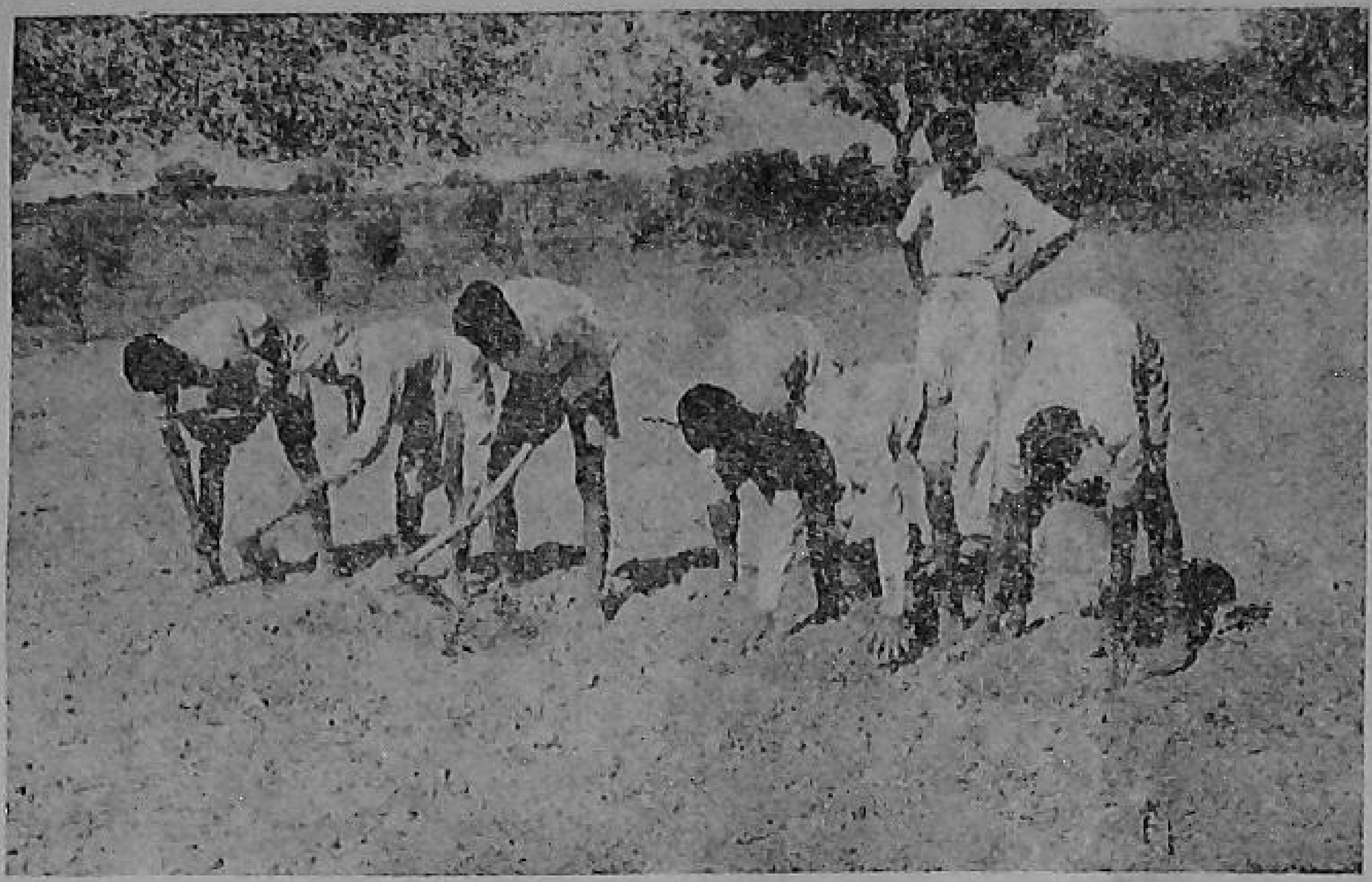
MAKING IDLIS

From Mysore comes a piece of good news for the lovers of South Indian food, particularly of inimitable *Idli*.

In the laboratories of Central Food Technological Research Institute, where research has been going on for some time on ways and means of raising the nutritional value of Indian food, they have been able to develop a simplified method of making *Idli*, without having recourse to

(*Continued on page* 23)

expresses his opinion. The Gram Sevak, present in the meeting as a guide, participates in the final stage of the discussion and rounds it off with his own remarks and suggestions. Their agricultural activities are of much interest. The plot and the members are equally divided into five. Each group has its own Leader and Deputy Leader. They work in the plots assigned to them and raise almost all vegetables. The vegetables when mature are plucked twice a week. The produces are auctioned among the members.



A batch of workers prepare a plot for potato sowing in Fatehpur Village (Etawah Project). New and better techniques of cultivation enable the farmers to catch up with efficiency lost through old-time beaten-track methods

They are Young Farmers

Jacob Samuel

Pazhayannoor Block, Kerala

SEVERAL INSTITUTIONS sprang up throughout the length and breadth of our country with the launching of Community Development programme. Each one of them has its own importance. Young Farmers Club—one of these institutions now occupies a prominent place. In the beginning it was subjected to severe criticisms. But in course of time, it has outlived them and justified its existence. Our Young Farmers Club at Killimangalam, is a good example.

None of the local people was hopeful at first about the organisation and workability of the club. The Gram Sevak, Sri George after his acclimatization with the area got a nice company of energetic boys. He explained to them the aims and objects of the Young Farmers Club. A couple of weeks passed; and the Young Farmers Club was licked into shape with 30 members. Sri K. V. Balakrishnan, an energetic and enthusiastic teenager was elected the President and Sri A. Soolapani, the Secretary.

A plot of 50 cents of land and an office room were received rent-free. These stand attached to the Gram Sevak's Office.

They decided to have a uniform; Green shirts, representing the green of plants, and Khaki trousers representing the soil; the mother Earth. Each one of them has a round white cardboard badge, with yellow silk lining, bearing his designation. All of them have white scarves too, round the neck. Manifold are their activities. During the Agricultural season they assemble daily and do manual labour in the vegetable garden. On alternate Sundays they assemble in their office and conduct meetings. Essays on Agricultural topics are read out and each member

A record is kept showing the production of each group. At the end of the year the total production of each group is taken into account and prizes are awarded. There are individual prizes too. Individual projects include kitchen garden, compost pits, poultry farms etc. A special committee constituted for evaluation of the individual projects submits the report once in a year to the President. He with the assistance of the Gram Sevak, decides the candidate for the individual prize.

Due weight is given to games and sports. Parades and physical exercise are regular during non-agricultural season. Besides annual sports, special functions of games and sports are held on the eve of the Independence Day, the Republic Day etc. Prizes are distributed at the Anniversary Day function. Last year they could raise a sum of Rs. 50 from the auction of vegetables. The income is mainly utilised for inter-club visits, and subscribing to magazines and daily newspapers.

People—small people—are postponing their needs to contribute towards the National Plan Loan. The picture shows village women getting the National Plan Loan Certificates which they bought early in the week

SMALL SAVINGS SCHEME

Suresh Asthana

THE SMALL Savings Schemes offer an opportunity to the people to contribute positively to the nation's progress and also assure them an attractive return free from income-tax and without any fear of market fluctuations.

There are four ways of investing under the Small Savings Scheme. Firstly, Post Office Savings Bank Deposit. Under this scheme the minimum sum required for deposit is Rs. 2 and subsequent deposits can be Re. 1 also. An individual cannot deposit more than Rs. 15,000 and in case of two joint deposits it should not exceed Rs. 30,000. However, there is no limit in case it is a public institution. The rate of interest payable under this account is 2½% annually (upto 10,000 in individual account and Rs. 20,000 on joint accounts). The facility of withdrawal allowed is once a week but it can be twice a week in case of the investment being in Government securities or National Plan Savings Certificates. The condition is that no cash is actually paid by the Post Office in such a manner of investment.

The second method of investment is to purchase National Plan Savings Certificates available in denominations of Rs. 5, 10, 50, 100, 1000 and 5000. These certificates can be encashed after a year of the date of purchase. The limit of investment is of the order : Rs. 5,000 in the case of an individual; Rs. 50,000 if it is a joint account of two persons; also Rs. 25,000 in the name of each minor; local authorities Rs. 1 lakh; charitable institutions Rs. 50,000; cooperative societies upto Rs. 1 lakh and other institutions upto Rs. 15,000. There is, however, no limit to recognised provident funds investments.

Thirdly, the Ten-year Treasury Savings Deposit Certificates are available bearing an interest of 4 per cent annually. It has been decided that the purchasers of these certificates can get their accruing interest through money order also. There is the same limit of the maximum purchase for an individual as well as in the case of two joint holders as has been fixed in National Plan Saving Certificates.

Lastly, the 15-year Annuity Certificates are intended primarily for the benefit of those who are in non-pensionable service or in trade. Their investment of accumulating savings can yield a regular monthly income for their future and also to their dependants according to the amount invested with compound interest at about 3½ per cent spread over a period of 15 years.

The limits of the maximum amounts to be invested in these certificates are : for an adult Rs. 28,000 ; two adults jointly Rs. 56,000 ; on behalf of each minor Rs. 28,000. These certificates are available of the values of : Rs. 3,500, Rs. 7,000, Rs. 14,000 and Rs. 28,000; thus securing a monthly payment to a holder a sum of Rs. 25,

Rs. 50, Rs. 100 and Rs. 200, as the case may be.

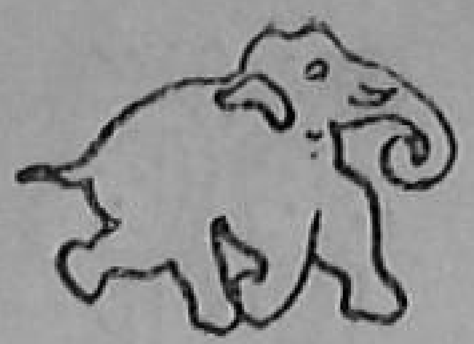
OTHER FORMS

There are Savings Stamp which are sold in denominations of 4 annas, 8 annas and 1 rupee at Post Offices. They are more popular with children. The 'Gift Coupon Scheme' has been introduced recently enabling a person to present Saving Certificates on social ceremonies such as marriages etc.

HOW TO ORGANISE

Having introduced Small Savings Scheme and liberalised its procedure, the crux of the problem remains how to organise it. The targets of total collections under the various Small Savings Schemes, as envisaged in the Second Plan, is of the order of Rs. 500 crore. Thus a target of Rs. 100 crore is to be reached every year. The total borrowing from small scale savings upto the end of March, 1957 amounted to about Rs. 642.54 crore. Therefore, popular enthusiasm has to be enlisted in order to make it really a people's movement.

In order to make it really a people's movement, people's representative's at all levels must play an important role in organising a campaign. Savings drive can be organised at the Block level and should be coordinated at the district level. The non-official members of the Block Development Committees can also help the N.E.S. staff who have received a short training in the technique of small savings campaign.



A B.D.O's Challenge to Lord Krishna

Many a feat You did, in many a birth,
Now come as B.D.O. and measure Your worth.
Arjun You changed by Geeta instruction,
Now change the people by dint of Extension.

You commanded the Gopas, I admit, in fact,
Now captain the Block Team, and fathom Your tact.

A single Sudama, You turned very rich,
And brought Your fame to the highest pitch,
Thousands of Sudamas are there now,
Let the world see, You enrich them how.

Govardhan You lifted, the Shastras say,
Without any effort and all in play.

The Government circulars, now heaped into towers,
Lift them up and measure Your powers.

We hear, You launched the Mahabharat Campaign,
And earned a name, though, without any gain.

In Block, has started an endless train,
Of Rabi, Kharif and Savings Campaign,
O Lord Krishna of Mahabharat fame,
Now come as B.D.O. and protect Your name.

When Draupadi roamed in wilderness,
Helpless, hungry and shorn of happiness,
Her but You flooded with delicious food
And turned her melancholy into a cheerful mood.

Now hungry millions are in saddest plight,
Solve the food problem and assess Your might.

B. Mishra,
B.D.O., Nobatpur (Bihar),
Orientation Training Centre,
Nilokheri.

MUKHYA SEVIKA TRAINING

It is estimated that one Mukhya Sevika will be required for each of the 450 Projects of the Original pattern and two—one from the Ministry of Community Development and one from the Central Social Welfare Board, for each of the 1,120 projects in Community Development Blocks which are expected to be functioning by the end of the second Five Year Plan.

Provision has been made for training these in cooperation with the Ministry of Community Development in various centres all over the country. The main purpose of imparting basic training in Community Development is to ensure that all the functionaries who have to work at the block level get a common understanding of the objectives, methods and ways of measuring progress of the Community Development programme.

Short-term training of a three and a half months' duration is being given to Mukhya Sevikas who have already put in more than one year service, in four centres. These are located in Gargoti in Bombay, Sriniketan in West Bengal, Udaipur and Coimbatore. In Udaipur, the second batch will finish training in August while in the other three, the second batch will start training in mid-July.

Long-term training of one year's duration is given to fresh recruits or those who have worked only for a few months. This training, for which the total allotment is of 95 seats, is given in five centres along with the Mukhya Sevikas of the Ministry of Community Development. Fifty-four women form the first batch are receiving training in Lucknow, Madurai, Indore, Gopalpur-on-Sea in Orissa and Naini in Allahabad.

The shortfall in the number of trainees is due to the difficulty of finding women with the requisite educational qualifications willing to work in rural areas. So far the minimum educational qualification prescribed for Mukhya Sevikas was graduation. In view of the difficulty of finding women graduates in many areas, however, it was decided at the last Conference of the Chairmen of the State Social Welfare Advisory Boards held in New Delhi in March, to reduce the qualification to Matriculation where Graduates were not available. It was also decided that Gram Sevikas with the requisite background and qualifications, could also be promoted as Mukhya Sevikas.

The trainees are between the ages of 21 and 35. Those sent for long-term training are given stipends of Rs. 75 per month and second class fare to and from the training centre. In the case of short-term trainees, they are expected to meet the training expenses from their salary, only the railway fare and money required for sight-seeing etc. being paid by the Central Social Welfare Board. A three years' service bond is required to be given by each trainee. In case of failure to work for the specified period, the money spent on their training is recovered.

The Mukhya Sevikas are being instructed to concentrate on a few homes in the village where they work so that over a period of one year these can become model homes giving the villagers a living example of what can be achieved with the help of welfare workers.

ONE MAN'S INITIATIVE

[Cotinued from page 14]

the immediate needs. He knew he could trust Ghasi Patel, who raised 45 per cent of the people's contribution on the spot. A Brahmin's duty, according to Gopal Maharaj, consists now in leading and helping the people to live a better life. To render this help, he says, is as important as the study of the Vedas and Puranas.

CLEANER BAOLI

The renovation of the village Baoli has been effected. It has now been converted into a little well with an enclosure around it. The space in-between has been utilised for laying out a flower-bed and a raised platform for the village elders to sit. The only thing that remains to be done now is the planting of an Ashoka tree. The Baoli is open to all, irrespective of caste or creed.

BHIM RAO—SAKHARAM MILAP

K. A. S. Hussain

S.E.O., Utnoor Multi-purpose Project

"MAY—THE hottest month of the year and Kothapalli—the remotest corner of the Project.

Hearts of the Extension staff missed a beat when the Project Executive Officer announced that a Gram Sahayaks' Training Camp was to be held at Kothapalli village which lies beyond all the physical barriers of the northern part of our Project. Besides an Extension worker, one has to be something of a Sherpa Tensing to climb up and down the deep valleys through the animal-infested forest and reach the village Kothapalli. The camp was organised but our spirits were low. We were hardly aware of the pleasant surprise which awaited us during the camp.

Sahayaks from all the villages of the Gadiguda Circle were invited. A difficulty was however faced here. Bhim Rao of Gadiguda would'nt budge an inch towards Kothapalli as he and Sakharam, the leader at Kothapalli, were at logger-heads. After some argument, however, Bhimrao agreed to go to the Camp on the appointed day.

The programme of the Camp as usual started with election of the President for the day and a 'talk' by the Project Executive Officer on "aims and objectives of the Camp and the role of the Sahayaks after their return to their villages". Gram Sahayaks numbering about fifty and enthusiasts from other villages of Gadiguda Gram Sevak Circle had thronged to the Camp. The spacious pandal was full.

The Project Executive Officer greeted the people assembled with the traditional "Ram Ram" and the whole crowd in chorus repeated the word "Ram Ram". In simple Hindustani the Project Executive Officer addressed the Sahayaks and in course of his exhortation to the Sahayaks to co-operate with one another and work for the common cause, he touched off a "hot affair" of this area. An apparent change could be noticed on the face of the crowd. Every one amongst the crowd suddenly became attentive.

The background of the 'hot affair' was that Sakharam (the traditional leader of Kothapalli and its surrounding villages) and Atram Bhim Rao (leader of Gadiguda and its surrounding villages) were at logger-heads for the past some years. Their difference had led them to litigation which is rather rare amongst tribals. The effect of the strained relation between the two were adverse and every one felt it. It had become difficult to take up any work which would benefit this group of villages. A compromise was the only way out. The Gond Panchayat had met several times to solve this problem but without any success.

The Project Executive Officer judiciously dealt with the whole situation and only said that it would be better in the interest of the villages if the differences were thrashed out here and now. Bhim Rao and Sakharam agreed to the suggestion. Both put forth their grievances and narrated the wrongs one had done to the other. A frank discussion led to reconciliation. In the presence of all the leaders of that group of villages they both promised that they would never again give an occasion for the revival of their enemity.

It was then could we discover why this camp was arranged at such a remote corner. It was a pleasant surprise to us and to every one who had gathered there. The simple manner in which the affair was settled left the associates of Bhim Rao and Sakharam in a daze.

Any person who has some experience of working in a tribal area will agree with me when I say that importance of leadership can hardly be exaggerated in tribal areas. All one has to do is to convince the leader, the rest of the work is easy. Our efforts bear quick results when the leaders accept our word.

Result of "Bhim Rao—Sakharam milap" was evident when soon after the camp the work on Dhaba road started and went into full swing. Gonds, who were never used to manual labour, dug hard soil to raise the earth work on the road. Where we could not get a handful to start the work, hundreds came and on either side of the road the Gonds camped and worked.

WATER-PROOF MUD PLASTER

G. C. Mathur

National Building Organization, New Delhi

HOUSES IN our villages are built of mud walls or walls made of kuchha sun-dried bricks. These walls are plastered with a paste consisting of local soil and rotten straw (Bhusa) to which a gobri-leep (cowdung paste) is applied to give a finish and cover the cracks. This type of wall construction for mud houses is very cheap as the soil which is locally available in plenty is the principal building material, straw is abundant in villages being an agricultural product, and cow-dung is obtained from farm cattle freely. The labour required for the job is generally provided by the house owner and his family members. Also in cases where additional help is required artisans who are generally available in every village and know the technique of preparation and application of mud plaster, can be employed at very little cost.

SHORTCOMINGS

Though this type of plaster is very cheap, its great shortcoming is that it cannot withstand the erosion caused by continuous rain, even for few hours. Also repeated and alternate wetting and drying due to occasional rainfall and sunshine causes the plaster to come off in flakes. Considerable damage is thus caused to the mud walls during monsoon and consequently they require heavy repairs or renewals from year to year, making it a temporary construction of high maintenance cost.

THE PROBLEM

Various institutes engaged in building-research attempted to find a satisfactory specification for a mud plaster which is non-erodable and water-proof and could offer reasonable protection to mud walls at little additional cost. A number of specifications were put forth and were claimed to have given satisfactory results. But so far their relative merits, under similar conditions of use, were never established and as such it was not possible to say which and to what extent the different plasters, for mud walls, offered a satisfactory solution to the problem.

Realising that this problem is of paramount importance to people living in mud houses in the rural areas, who constitute more than 80% of our population, the National Buildings Organisation, sponsored full-scale field trials, under similar conditions, of the various specifications of mud plaster evolved by different research institutes at the Central Road Research Institute and constituted an Experts' Committee to guide the trials and assess the results.

FIELD TRIALS

Full-scale field trials of the specifications proposed by different research institutes were conducted by applying each of them (in all 22 different specifications were tried) on the walls as plaster coatings and subjecting to a spray of water—a condition equivalent to artificial rainfall of heavy intensity. The plasters that withstood this test were further put to alternate wetting and drying a number of times—12 hours' night wetting and 12 hours' day drying.

The effect of these conditions on the plasters was noted. The erosion caused was visually observed. The penetration of moisture was observed by taking samples of plaster on walls at different depths and finding out the moisture penetration due either to continuous or intermittent spraying. The loss of adhe-

sion was judged from the sound produced as a result of knocking the plaster with a hard material like a spatula.

The method of preparation and application of the specification which gave the most satisfactory test results are given below :

This specification which has been recommended by the Experts' Committee for large scale adoption for various climates and situations of use, prior to its general adoption on a country-wide scale is, however, not claimed to be the final answer to the problem, but what research is able to offer for the present time. It may be observed that ordinary mud plaster when mixed with suitable bituminous emulsion, may under normal conditions, if satisfactorily applied last for five to ten years.

The materials required for the preparation of water-proof mud plaster are :—

(*i*) Local Soil.

(*ii*) Bhusa.

(*iii*) Janta Emulsion (H.R.P.).

(*iv*) Cowdung (Gober).

PREPARATION

1. Dig up the soil which should not be either too clayey or too sandy. Break up the clods of earth, if any.

2. Mix Bhusa at the rate of 2 seers to 1 cubic ft. of soil (*i.e.*, about 35 seers of drysoil).

3. Add sufficient water to the mixture of soil and bhusa and work up the mass everyday with spade and feet and continue for a week to enable the straw to rot.

4. A couple of hours before the mud plaster is required to be applied, add 5% Janta Emulsion on the dry weight of soil (1.75 seers of Janta Emulsion per 35 seers of dry soil) available from Shalimar Tar Product Limited, Calcutta, and mix it thoroughly with soil-bhusa mixture.

APPLICATION

1. Scrap the loose surface to which the plaster is to be applied and then sprinkle water over it.

2. Apply the plaster, prepared in the manner mentioned, on the wall in thickness of 1/2 " and rub smooth the surface with a trowel.

Occasional sprinkling of water in hot weather, while the plaster is drying will be helpful in avoiding cracks.

3. After partial drying of the plaster, give the surface a finish with *gobri-leep* to fill up the cracks which might have appeared on drying. The proportion of the materials to be used for *gobri leeping* is as follows :

Soil	1 c. ft. (35 seers dry)
Cowdung	10 seers (a basket full)
Janta Emulsion	2 seers.

Note:—To see if the soil selected for plaster does not shrink abnormally, a small patch of 5′×5′ of plaster (mixture of soil and bhusa) is applied on the wall in thickness of 1/2 inch. This is allowed to dry and in case the cracking is excessive, the requisite amount of sand should be added.

PRECAUTIONS

(1) The soil, bhusa and Janta Emulsion should be thoroughly mixed and worked up.

(2) The wall should have a damp-proof course at the foundation level to avoid the rise of sub-grade moisture.

(3) The top of the wall should also be covered so that rain water may not find entry into the body of the wall.

(4) The container in which Janta Emulsion is stored should be properly covered, after taking out the Emulsion for use.

THE COST

Janta Emulsion (H.R.P.) is available from the Shalimar Tar Product Limited, Calcutta, and its present cost is Rs. 582.0 per ton, according to which the cost of preparation and application of this plaster for 100 sq. ft. works out to Rs. 8.0 (based on the rates prevalent in Delhi).

MAKING IDLIS

(*Continued from page* 16)

wet grinding, which most *Idli* makers at present practise.

In the new method, finely ground black-gram flour is mixed with water and made into a paste. The paste, after being allowed to ferment for six to eight hours, is mixed with parboiled rice semolina. This mixture is further allowed to ferment for another 12 hours after an addition of more water. The dough so produced is ready for giving soft and spongy *Idli*, with just the right amount of acidity.

Moreover, at Mysore they have been able to produce a composite *Idli* flour, containing all the fermenting materials. Efforts are now being made to make this flour easily available for kitchen purposes to consumers in those parts of the country where *Idli* constitutes a major item on the menu.

TRAINING FOR SELF-GOVERNMENT

(*Continued from page* 4)

(*vii*) Gramsewaks' Training Centre, Kotah; (*viii*) Gramsewaks' Training Centre, Erinpura Road; (*ix*) Gramsewaks' Training Centre, Deoli; (*x*) Gramsewaks' Training Centre, Sawai Madhopur. These ten institutions have been selected because of the adequacy of resources in the matter of space, personnel and other facilities for organising this training, the Government providing the necessary assistance.

A small committee, consisting of the Collector of the District, a representative of the institution and an experienced Block Development Officer, is to draw up a detailed programme of training for each course. It will also ensure full participation by officials and non-officials in the training programme.

THE CENTRAL agricultural authorities have started an agronomical survey of the country. The aim is to catalogue detailed information on agronomic practices for important crops in different soils and climatic zones, particularly the practices followed by progressive cultivators.

* * *

A REMEDY that will halt any decrease in the milk yield of cow and buffalo has been evolved after three years of research organized by the U. P. Government in co-ordination with the Indian Council of Agricultural Research. The remedy is an antibiotic combination for a disease known as mastitis, or inflamation of the udder, which causes a tremendous decrease in milk yield.

QUESTION BOX

PILOT PROJECTS

Sir,

Will you let me know how many Pilot projects in Cottage Industries are working in the country?

Yours etc.

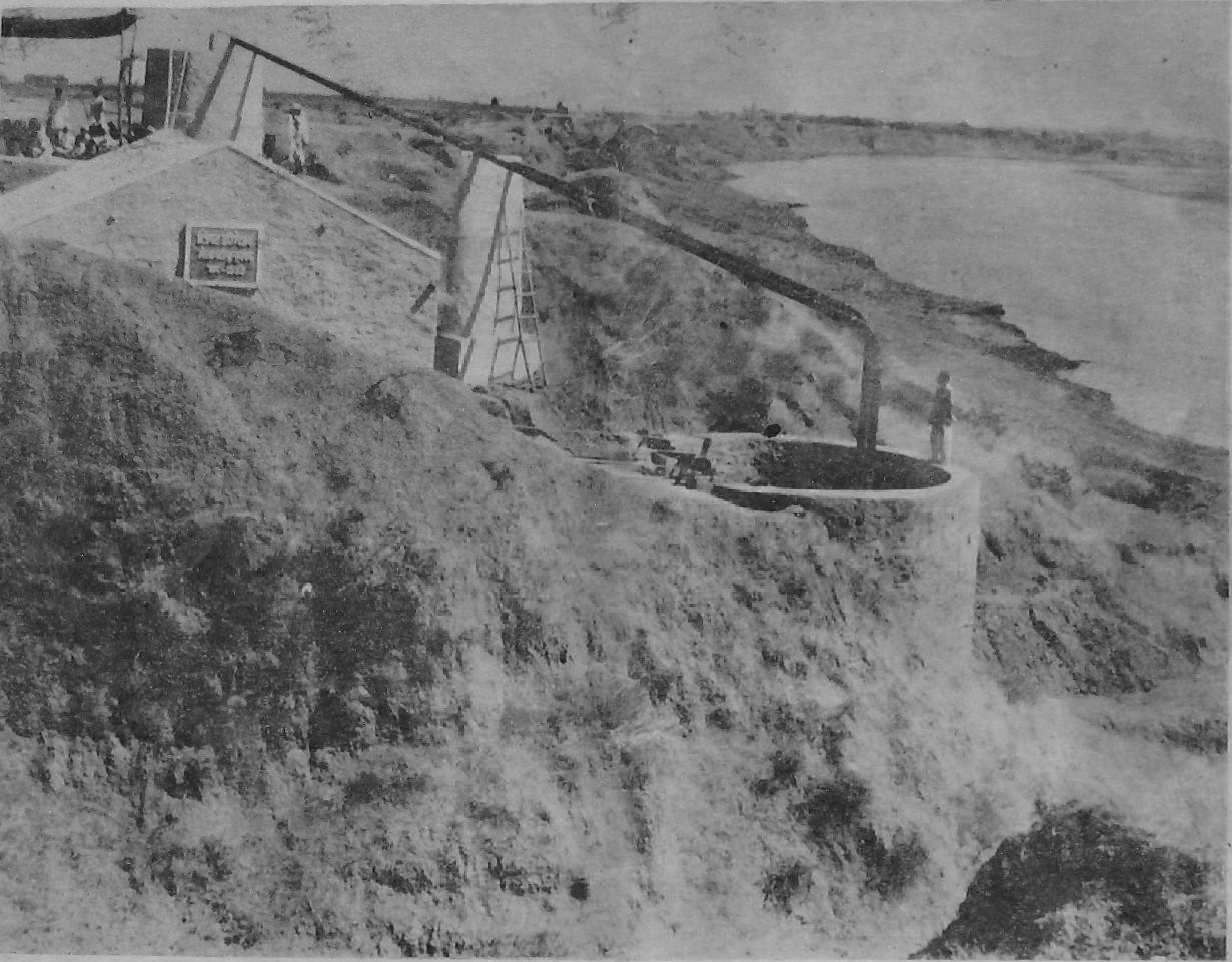
A Gram Sevak

(We give below a State-wise list of pilot projects on Cottage and Small Scale Industries—Ed.)

Pilot Projects (Cottage and Small Scale Industries)

State	*Pilot Projects*
ANDHRA PRADESH	(*i*) Kakinada Peddapuram (*ii*) Mulug Block
ASSAM	Darrang.
BIHAR	Bihar Ekangarsarai Barbigha.
BOMBAY	(*i*) Kolhapur (*ii*) Amravati (*iii*) Manevadar-Vanthali (*iv*) Bhuj-Nakhatrana.
MADHYA PRADESH ..	(*i*) Dabra (*ii*) Sehore (*iii*) Sohawal Nagod (Satna).
MADRAS	Gobe-Erode
ORISSA	Russelkonda.
PUNJAB	(*i*) Batala (*ii*) Dhuri-Malerkotla.
UTTAR PRADESH ..	Deoband
WEST BENGAL ..	Baruipur
JAMMU AND KASHMIR	Anantnag
MYSORE	Ramanagram-*cum*-Kanakapura Taluks
RAJASTHAN ..	(*i*) Sanganer (*ii*) Pisangan.
KERALA	Neyyattinkara
DELHI	Alipur
HIMACHAL PRADESH	Kunihar and Bahl Blocks
MANIPUR ..	Thoubal
TRIPURA	Nutanhaveli and old Agartala.

Rajasthan Desert



Lift Irrigation

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